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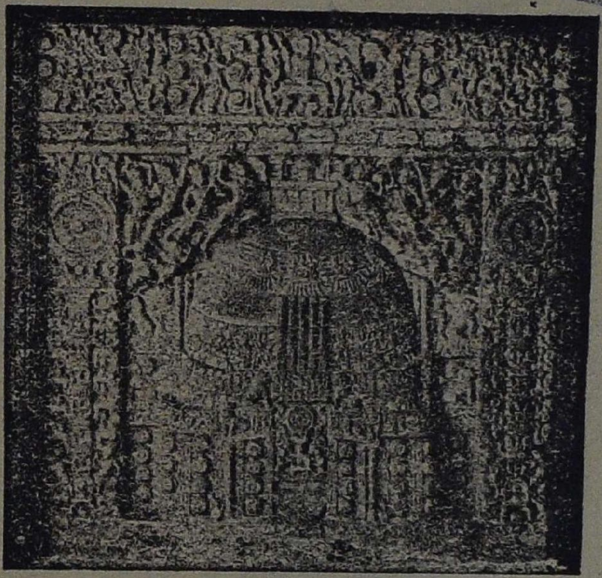

Amaravati Sculpture depicting a Stupa.

1934

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NOTE

We intended to send Parts I & II of Vol. IX together and gave both parts to the Press. As Part I is not yet ready we are sending Part II and Part I will follow immediately. The delay is very much regretted.

A. RAMA RAO,
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Vol. IX. October 1934. Part 2.

THE KAMBOJA INSCRIPTION OF BHAVAVARMAN AND KĀLIDĀSA.

BY

DASARATHA SHARMA, M.A., OF BIKANER.

The date of Kālidāsa is one of the unsolved problems of our literary history. Everything, that sheds any light on the question should, therefore, be welcomed by historians and Sanskritists. The description in Bana's *Kādambarī* makes Kālidāsa earlier than Harsha. The Aihole inscription shows that he had by 634 A. D. become recognized as a great poet throughout the length and breadth of India. But the Kamboja inscription is even more important inasmuch as it shows clearly that about 600 A.D. Kālidāsa's fame as a poet and dramatist was confined not merely to India, but had travelled to distant lands like Cambodia where poets studied his works and copied his ideas, style, and language. As this could not possibly happen without the lapse of a hundred years in those days of slow communication, we might at least reject the theory which places him in the second half of the sixth century. We give below a few verses, some of which have already attracted the attention of other writers, to show how close the resemblance is between the style and ideas of the *Raghuvaṁśa* of Kālidāsa, and the Cambodian inscription referred to just now.

600 008

(a) राजा श्रीभववर्मेति पतिरासीन्महीभृताम् ।
अप्रधुष्य महासत्व स्तुङ्गो मेरुरिवापर : ॥

(Kamboja inscription, v. 2)

सर्वातिरिक्तसारेण सर्वतेजोऽभिभाविना ।
स्थितः सर्वोन्नतेनोर्वीं क्रान्त्वा मेरुरिवात्मना ॥

(*Raghuvamsa*, 1, 14)

(b) सोमान्वये प्रसूतस्य सोमस्येवपयोनिधौ ।

(Kamboja inscription, v. 3)

दिलीप इति राजेन्दुरिन्दुः क्षीरनिधाविव

(*Raghuvamsa*, 1, 12)

(c) शरत्कालाभियातस्य परानावृततेजसः ।
द्विषामसह्यो यस्यैव प्रतापो न रवेरपि ॥

(Kamboja inscription, v. 6)

दिशि मन्दायते तेजो दक्षिणस्यां रवेरपि ।
तस्यामेव रघोः पाण्ड्याः प्रतापं न विषेहिरे ॥

(*Raghuvamsa*, 4, 49)

(d) यस्य सेनारजो धृतमुज्भितालंकृतिष्वपि ।
रिपुस्त्रीगण्डदेशेषु चूर्णभावमुपागतम् ॥

Kamboja inscription, v. 7)

भयोत्सृजविभूषणां तेन केरलयोषिताम्
अलकेषु चमूरेणुश्चूर्णप्रतिनिधीकृतः ॥

(*Raghuvamsa*, 4, 54)

(e) तस्य राजाधिराजस्य नवेन्दुरिव यः सुतः ।
गुणकान्त्यादिभि र्योगादुन्नेत्रयति यः प्रजाः ॥

(Kamboja inscription, v. 17)

पुरुहूतध्वजस्येव तस्योन्नयनपङ्क्तयः ।
नवाभ्युत्थानदर्शिन्यो ननन्दुः सप्रजाः प्रजाः ॥

(*Raghuvamsa*, 4, 3)

Other instances too can be given. But those being not as clear as these have been left out.

SPIRITUAL VIBRATION

BY

BRAHMACHARI PRANAVANANDA. GANGOTRI, (HIMALAYAS)

"कार्य्यं यत्र विभाव्यते किमपि तत् स्पन्देन स व्यापकम्।
स्पन्दश्चापि तथा जगत् सुविदितः शब्दान्वयी सर्वदा॥
सृष्टिश्चैव तथेयमाकृति विशेषत्वादभूत् स्पान्दिनी।
शब्दश्चाद्यादभवत्तदा प्रणव इत्योंकाररूपः शिवः॥६॥ योग शास्त्रे

> "Whereever and whenever any work is done, there is produced a motion or vibration; whereever and whenever a motion or vibration is produced, there is produced a sound. In the act of creation also the sound of the first motion of the equipoised nature is Omkara of Sivarupa."

That is at the end of dissolution or Mahapralaya, when there arose a Sankalpa in the Almighty Lord "एकोऽहं बहु स्याम्. May I become many from the one, i.e., May I do the creation?" there arose a motion or vibration in the Universal Prakriti. That first sound which arose in the beginning in the Universal Prakriti is called Pranava-nada.

"The whole universe is full of molecular vibration. Any word or Mantra, either good or bad, we utter outwardly or inwardly, shall create molecular waves gross, subtle or more subtle, which spread throughout the length and breadth of the universe." S. J.

By thinking with the mind, by speaking with the tongue and by doing Karma with the body, there is produced in the atmosphere a motion or molecular vibration which is subtle or gross and the effect of that vibration spreads on each and every object. Therefore every man should try as far as possible not to do any act either with the mind, tongue (speech) or body that would set up a bad vibration and also everyone should try always to keep away from such a vibration.

The uuiverse is pervaded by gross, subtle and more subtle molecular atmosphere and the atmosphere pervades the body in the form of "Prana" or universal energy. The act of inspiration and expiration is being done with air. The air that goes in and comes out through inspiration and expiration carries with it the outward vibrations to inside and the inside vibration to outside. Thus the ingoing

vibrations have a lesser or greater effect upon the mind of that person depending upon the lesser and greater intensity of the vibrations existing in the mind. But if those vibrations on which they fall, are of greater intensity, then the effects of those outside atmospheric vibrations on that mind shall be very little, because the inside vibrations would at-once repel those outside vibrations that have come in. Though thus the antagonistic vibrations are expelled, they produce some effect or other on that mind. If such antagonistic vibrations that are inside are weak they may even sometimes destroy them and spread their evil effect fully. If the internal vibrations are of the same type as the undesirable ingoing external vibrations, then the effect of those undesirable external vibrations on the mind shall be quicker. For example, when vibrations conducive to sensuality entér in and fall upon a mind which is already full of sensuous vibrations, the effect of the external sensuous vibrations upon that person shall be very great and quick, i.e., that person becomes more sensuous. Thus whatever kind of vibration may be either spiritual, monetary, or sensuous, they will be affecting the mind; so also the internal vibrations that go out through expiration spread out in a greater or lesser degree, to a greater or lesser distance for a greater or lesser time according to the degree of intensity.

Those whose mental capacity (Sankalpa Shakti of the mind) is great can send forth the vibrations of their mental Bhāvas to a greater distance and the effect of those vibrations remains for a long period. Moreover a man can spread the effect of his Sankalpa Shakti upon the minds of a greater number of people if his Sankalpa Shakti (mental capacity) is great. But the vibrations of the Bhāvas of a weaker mental capacity can neither spread to a greater distance, nor for a greater period, nor can affect upon the minds of a greater number of people. But we have to note one point here. The effect of the vibrations of the Sankalpas of those only who are full of Satwic Sankalpas shall be great and increasing day by day. Yet the effect of the vibrations of bad Samskaras also is in no way less, because especially now-a-days, the atmosphere is to a greater extent pervaded by the vibrations of bad Sankalpas and the minds of the people at large are also full of vibrations favourable to those of the bad Sankalpas. Generally a person receives those vibrations only very quickly which are of the same type as are existing in his mind.

Those whose minds are full of bad Sankalpas like Vishada, shoka, fear, himsa, hatred, enmity, abhimana, miserliness, greediness, anger, desire, lust, timidity, etc., are not only doing harm "अनिष्ट" to themselves but also they are doing harm to others by spreading the bad vibrations of their bad Sankalpas in the atmosphere around them.

Therefore the effect of the vibrations of those bad sankalpas falls upon the minds of the people who are in their (bad peoples') vicinity or surrounding in a lesser or greater degree. By the presence of those people whose minds are affected thus, the whole of the atmosphere there, inside as well as outside, becomes polluted or contaminated; and when even an innocent plain-minded person goes to those surroundings, he is often affected by those bad sankalpas and is irresistably and helplessly swept away and acts according to those bad sankalpas. For example: (1) Though the Maharajah Yudhishtira has got the title of Dharma Raja by virtue of his knowing all the Dharmas and Adharmas, when he went into the atmosphere full of the vibrations of the bad sankalpas of that evil-mined Duryodhana, all that evil effect spread upon or affected the mind of Yudhishtira and changed his mind in such a way that Yudhishtira helplessly and irresistably was led to gambling with him and lose everything belonging to him including his wife, Draupadi. This is an example of the effect of the atmosphere full of bad vibrations pertaining to an individual. (2) There goes a story in the Ramayana that when Sita, Rama and Lakshmana were wandering in the Dandaka forest, at a particilar place, Laskhmana, who was worshipping and serving his adorable elder brother, Sree Ramachandra till that time, rebelled against him; but when he left that place and went a little further Lakshmana got his old consciousness and began to serve and adore his brother. This is an example of the effect of the vibrations pertaining to a place.

When incense is burnt in a particular place, its gross material good scent spreads at that place as well as in its surroundings for a short or long period according to the good quality of that incense and if anybody goes into that atmosphere he will be affected by the good scent. So also, the atmosphere in those places where Mahatmas, Sadhus, Sanyasins, Yogins, Jnanins, Siddhas, Munis, Rishis, Maharishis, Tapaswins, Mahavratis, Sadhakas and the like live and have lived, is full of vibrations of their good actions, good speeches and good thoughts or sat-sankalpas. Just as a magnetic field of the magnetic force is formed around a magnet, so also there is formed a field of the spiritual vibrations in those places, where the above said Mahatmas have lived and done Sadhana. Just as every particle of iron that comes into the magnetic field is attracted and affected by it, so also the mind of every person who comes into the spiritual atmosphere or spiritual vibration or spiritual field is attracted and affected by it spiritually. In those places where such Mahatmas have lived—though they might not have done any virtuous external actions and though they have not made any Upadeshas through their virtuous speeches, the atmosphere shall be full of vibrations, which are pure and which are saturated with Satwik or harmonious Bhāvas. Readers should note that those

places, which are now considered to be Tirthas or Siddha-sthanas or pilgrim places or holy places, were once the abodes of great Mahatmas, where they had performed their Tapas and spiritual sadhanas. So it is said in Srimat Bhagavata 7-11-27/34 that :—

अथ देशान् प्रवक्ष्यामि धर्म्मादि श्रेय आवहान्।
स वै पुण्यतमो देशः सत्पात्रं यत्र लभ्यते ॥२१॥
बिम्बं भगवतो यत्र सर्वमेतच्चराचरम्।
यत्र हि ब्राह्मणकुलंतपो- विद्या दयाजितम् ॥२७॥
यत्र यत्र हरेरर्चा स देशः श्रेयसां पदम्।
यत्र गङ्गादयो नद्यः पुराणेषु च विश्रुताः ॥१६॥
सरांसि पुष्करादीनि क्षेत्राण्यर्हा श्रतान्युत ।
कुरुक्षेत्रं गयाशिरः प्रयागः पुलहाश्रमः ॥३०॥
नैमिषं फल्गुनं सेतुःप्रभासोऽथकुशस्थली।
वाराणसी मधुपुरीपम्पाबिन्दुसर स्तथा ॥३१॥
नारायणाश्रमो नन्दा सीतारामाश्रमादयः ।
सर्वे कुला-चला राजन्!महेन्द्र मलयादयः ॥३२॥
एते पुण्यतमा देशा हरेरर्चाश्रिता च ये ।
एतान् देशान् निषेवेत श्रीमत्कामो त्धमीक्ष्याशः ॥३३॥
धर्मोंप्यमोदितःपुंसां सहस्राधिक फलोदयः ।

In the book called Suddha Tattwa, the cause of the sanctity or holiness of Tirthas or places of pilgrimages, has been described thus :—

प्रभावाद-द्भुताद्भूप्रासेःसलिलस्य च तेजसः ।
परिग्रहान्मुनीनाञ्च तीर्थानां पुण्यता स्मृता ॥

"Tirthas are said to be sanctified or as considered holy by the great efficacy of earth, water and fire and by the fact that Munis or Sages have lived there.

Jijnasus, Mumukshus or spiritual aspirants generally go to such Siddha-sthanas or pilgrim places, where they are influenced by the spiritual vibrations that pervade those places either knowingly or unknowingly and by performing their spiritual practices there they attain spiritual progress day by day. Again in turn, by virtue of those spiritual aspirants, the spiritual vibration of those Siddha-sthanas

becomes much more intense. As time passed on, since the receptive capacity of the Sadhaks decreased, when Mandadhikaris "मन्दाधिकारिणः went to such places they were affected unknowingly by the spiritual vibrations existing there and thus they formed a blind faith in those places. In order to externalise their blind faith that was in them they began to construct some memorials in the form of temples, Aramas, pagodas, tanks, wells, etc. and installed their favourite deities in those places. You should know that almost all the present Tirthas, pilgrim-places or holy-places with temples etc., are the siddha-sthanas with the spiritual vibrations described above; that the importance of those Tirthas is due to the high spiritual vibrations that are there; that the Siddha-sthanas like Badrikashram, Gangotri, Kedarnath, Kailas, Manasarovar, etc., were once the places where Rishis, Maharishis, Yogis, Siddhas, and the like had done penance in olden days; and that the temples, monasteries, etc., that are existing there are of recent origin. As time went on, the pilgrims who go to those Tirthas—which have become Tirthas by virtue of the spiritual vibrations that are existing there—are unable to realise the full significance of the effect of the said spiritual vibrations; and so they are simply worshipping the deities in the temples existing there according to their faith and inclinations. Unfortunately people at large, in general, have not been benefitting themselves by the great spiritual vibration that is existing there, to the extent to which they ought to have been benefitted. But there are rarely some Sadhaks and some Mahatmas, who have been benefitting themselves consciously by the wonderful effects of the spiritual atmosphere that is existing there.

Although many of these places are full of wild and cruel animals like tigers, chitas, bears, wolves, poisonous serpents and scorpions, etc., though some of these are in the midist of thick forests—like Omkar, Brahmapuri, Vasishtaguha, Rudranath, etc.—though some places are in the midst of high sky-kissing mountain ranges—like Harmukuta, Sharada, Narada, Vishnupada, etc.,—though some places are devoid of trees or even small twigs to make fire and are on high plateaus—like Kailas, Manasarovar, etc.,—though some places are in impenetrable dark and big caves—like Muchikunda Guha, Guthikonda Bilam, etc.,—though in some such places there is the impending danger of death every minute due to terrible landslips and mighty avalanches, and though in some places the path is very difficult and dangerous and though such places are devoid of any fruits or roots or food stuffs and in some places are full of terrible thunders and lightenings and heavy rains—like Amaranath, etc.,—those extraordinary individuals who have fully known the wonderful effects of the spiritual vibrations there and also those ordinary individuals who have realised

the effect of the spiritual vibrations there to some extent, go to such Siddhasthanas without minding the scorching sun, downpours of rains or severe cold, without minding the thunders or lightnings, without minding the cruel animals, not caring for the fearful landslips and avalanches, not minding hunger or thirst or any bodily troubles or dangers; and stay there for a day, a week, a fortnight, a month or an year or for some time according to their convenience and benefit themselves by the spiritual vibration there according to the capacity of their receptivity. It is due to the benefit of the spiritual vibration that is existing there that there is an injunction that piligrims to the Siddha-sthanas should stay there at least for three nights. Some of the so-called modern civilized people devoid of discrimination and spirituality think it to be useless and waste of time, money and energy to go to pilgrim places. But we can emphatically say that going to Siddhasthanas and staying there for some time for spiritual practices is no waste of time, money or energy. There are people in this world who when they go to a place where good-scented incense has been burnt don't feel the good-scent of the incense there; and there are also people who do not even try to enjoy the good incense; and there are also people who would say that they feel a bad smell there. We are not angry with them; but we simply pity and sympathise with them for their ignorance. Just as a man, the mucus membrane of whose nose has become dull, cannot perceive the good scent of an article, so also, it is no wonder if a person devoid of spiritual tendencies "अध्यात्मिक वासना" cannot perceive or feel the effect of the spiritual vibration existing in a particular place.

We hear from the ancient history of Aryavarta that even the wild animals have given up their cruel and inimical nature in the surroundings of Rishyashramas*; that within an area of eight miles around Kakabhushundashram none had the bad impulses of lust, anger, etc., "अध्यात्मिक वासना"; and that when people went to the Ashrams of Atri, Bharadwaja, Vasishta, Gautama, Vyasa, Badari and the like they (people) used to feel a sort of internal bliss. Even now-a-days, in the surroundings of Kailas and Manasarovar and in several other such places, even the most wandering mind, to whatever religion he may belong—whether he be a Hindu or Buddhist; whether he be a Christain or a Mohammadan, whether he be an atheist or an agnostic—becomes

* In the annals of Gangotri, we never heard that any tiger or bear or any other wild animal has molested any person, though we hear of several such incidents at Lilang Mukuva, Dharali and further down.

concentrated and irresistably and unknowingly and unconsciously feels the Divine Presence, that is hidden behind the apparent vast universe, as if propelled by some one from behind; and a good Sadhaka may even enter into sublime ecstasies involuntarily. Is it due to any grand natural scenery of any grand forest there? No. Those places are devoid of any trees; bare mountains and snow clad peaks; uninhabited and uncultivated. There are more beautiful peaks than the Kailas and more beautiful lakes than the Manasarovar. It needs no special mention that the greatness and the speciality of these places is due to the grand and most sublime spiritual vibration existing here. This is our personal experience of such places * which are in the Himalayas and on the banks of the Holy Ganges, Jumna, Narmada, Sindhu, Godavari, Krishna, Kaveri, Tamraparni, etc. and in several places in this Bharatavarsha. In Badrikashram where, in ancient times Nara Narayana and other Rishis did penance, where, in after ages Muchikunda, Vyasa and other sages did penance, and where in the middle ages Sree Sankaracharya and others did penance, there in that Ashram, at a particular place called Kalapagramam, in our own times, our most revered Master Sree Bhagawan Swami Jnananandagiri Yatindra Pujyapada did penance staying there stark naked when snow was falling. During the course of a talk His Holiness Sree Swamiji said, "As soon as you (a Sadhaka) go to Kalapagramam the grand spiritual vibrations that are existing there make you sit for meditation irresistably as if being goaded and propelled by some one from behind and make you drink deep at the fountain of spiritual nectar or bliss". When one goes to Pandarpura, where several Bhaktas did their spiritual Sadhana, however dogmatic one my be, one will be over-powered with sublime waves of devotion. So also when one goes to the Gurukula Vishwa Vidyalaya at Hardwar or to the Dayananda Anglo Vedic College at Lahore, ideas or Bhāvas of Ancient Aryan culture, plain-living and high thinking, ideas or Bhāvas of self-sacrifice, and ideas or Bhāvas of service to the Society and mother-land swell up in the mind.

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* We give a comparitive rough estimate of the intensity of the spiritual vibration of a few important Tirthas as far as our experience goes :—

1.	Manasarovar	100	10.	Tunganath	64
2.	Kailas	99	11.	Abu	64
3.	Gangotri	79	12.	Omkar (Narmada)	64
4.	Kedarnath	75	13.	Vishnupada (Kansarnag)	60
5.	Manasakhanda in general	75	14.	Sharada	55
6.	Vasudhara (Kalpagramam?) Village by name Kalapa	70	15.	Harmukuta	55
7.	Badrinath	66	16.	Seshnag	54
8.	Rudranath	65	17.	Kedarkhand in general	50
9.	Jamnotri	64	18.	Amarnath	50

But, one, without any spiritual tendencies "अध्यत्मिक वासना" or one, devoid of any spiritual Sadhana may doubt or may even mock at the existence of the vibrations of spiritual atmosphere in the Siddha-sthanas or Tirthas above described. Let him do so. But who is he after all to give his opinion upon or to discuss about the pros and cons of the spiritual vibrations? Is it a Vakil that is the right Judge for deciding a site for a sanitorium? Is it a doctor that is the right judge to decide a law point? Is it an ordinary pilgrim from the plains that is to decide the proper mountain streams, the water of which is fit for drink? Is it a schoolboy that is the right judge to decide which soil is suitable for a particular crop? Just as a doctor is the proper judge for the selection of a sanatorium; just as a vakil is the right man to decide the law-point; just as a mountain shepherd is the right person to decide the streams the water of which is drinkable and the valleys the pastures of which are grazable; and just as an agriculturist is the proper authority to decide the different soils that are suitable to different crops, so also it is only the spiritual Sadhaka and none else that is the right judge to give decision or opinion about the spiritual vibrations.

When by virtue of Mahatmas, Rishis, Munis, Jnanins, Yogins, Sadhakas, and the like living in different places, those places are being saturated with spiritual vibrations and are becoming Siddha-sthanas, we need not specially say that those who happen to come in actual contact with the living Mahatmas or sages are effected by the spiritual vibrations that are set up by them (Mahatmas) and that the lower sanskaras that are in them (people) are wiped off and that they are spiritually elevated. It is on account of this fact that the company of Mahatmas and Sadhus has been prescribed in the Shastras as one of the best Sadhanas for spiritual aspirants. We can emphatically say that though such Mahatmas won't deliver any sermons, yet any person who is often in their company is generally spiritually elevated. Even people with bad inclinations and evil tendencies are generally subdued for the time being and good ideas sprout up in their minds. If Sadhaks were to be in their (Mahatmas) company they are highly spiritually benefitted.

For example: (1) Rajah Bimbisara, was about to kill several goats in a sacrifice, when he met Lord Buddha and was so influenced by his spiritual aura that he at once let off all the sacrificial cattle, threw down all the sacrifical vessels and became the foremost disciple of Buddha Bhagawan in propagating the gospel of Ahimsa. (2) Though Swami Vivekananda was a sort of agnostic in the beginning, when he came in contact with Sri Rama Krishna Paramahamsa he was affected by the spiritual vibration of the august personage, and latter on attained the highest spiritual eminence and became the foremost disciple of

the Paramahamsa in carrying the torch of Vedic Religion to the other side of the globe. (3) When Swami Rama Tirtha went to America, he was standing on the harbour though all the passengers had left the place. A stranger approached him and said jokingly, "Where is your luggage? Who is your friend here that has come to receive you?" The venerable Swami said calmly in his usual strain, "Don't you know that Rama carries only as much luggage as his body needs? You are my friend who has come here to receive me". So saying Swami Rama Tirtha patted on the back of the stranger. The stranger was miraculously changed by his spiritual aura and became his first American Disciple. (4) Take the case of the "World's greatest man" Mahatma Gandhiji. In spite of differences of opinions and antagonistic feelings, even his worst opponents when coming face to face with him always give way to his (Mahatmaji's) point of view and become his admirers.

Just as in the presence of Mahatmas and in the places where Mahatmas lived there is the force of the spiritual vibration connected with them, so also in the articles used by them and in the fruits, flowers, water, touched by them and also in the fruits, flowers, water, etc., that are in the Siddha-sthanas, there is the spiritual vibratory force connected with those Mahatmas. So, we believe and it is our personal experience too that there is the efficacy of the spiritual vibration of those Mahatmas "अहंरूपेण" in those articles.

Therefore may Sadhaks avoid as far as possible bad company and bad and undesirable-vibration-existing atmosphere; and may they have the good company of Mahatmas and reside in Siddha-sthanas and may thus elevate themselves being benefitted by the spiritual vibration existing there. So also, may people at large try to get themselves elevated so far as their circumstances permit.

Since good vibrations are set up in the atmosphere by Sad-Bhāvas, by Sadvakyas and Satkarmas and since bad vibrations are set up in the atmosphere by bad and undesirable Bhāvas, by bad and undesirable speeches, and by bad and undesirable Karmas, one should avoid bad sankalpas, bad speeches and bad karmas which are indecent, false, unpleasant, useless, defamatory, harsh, sensuous, full of Raga, Dwesha, Vaira, Damba, Darpa, Abhimāna, Kāma, Krōdha, Lōbha, Mada, Mātsarya, Shōka; Dukkha, Vishāda, etc.," and should lead a pious life full of sad-sankalpas, sad-bhavas, sad-bhāshas and sad-karmas which are of Ahimsa, Satya, Astēya, Shoucha, Santōsha, Mudita, Udārata, Shānti, Shama, Dama, Titiksha, Uparathi, Dakshata, Udāsīnata, Swādhyāya, Daya, Prēma, Madhura, Hitakara, Samyama, Tyāga,

Vairāgya, Atandrita, Nirabhimānata, Komalata, Saralata, Namrata, Sahishnuta, Dweshar‍āhitya, Gunogrāhakata, Samata, Paropakarata. Mitrata, Karuna, Yatachittata, Bhāgavataparāyanata, Sarvabhutahitata, devoid of Ahamkāra, Mamakāra and Vyathā, Sraddhabhaktiyutata, Nirbhayata, Dhriti, Yajna, Tapa, Dana and Dharmata.

OM SANTI! SANTI!! SANTI!!!

"Pranava Guha",
GANGOTRI,
August 1934.

BRAHMACHARI PRANAVANANDA.

The Copper plate of Raghunatha Jagadeb II of Kadamba dynasty—Tekkali,

BY

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Rajah Saheb of Tekkali.

After the death of Padmanabha Jenna, the 7th ruler of Tekkali Kadamba dynasty in 1527 A.D. a battle was fought between his Jubaraj Birabhadra and the second son Chandrasekhar. Jubaraj Birabhadra died in the battle. From that day, Chandrasekhar became the ruler of Tekkali. At that time Birabhadra had an aged son named Banamali. In the conquered country of his father he constructed a fort named "Banamali fort" (now called Bommali) and assuming the title of "Badajenna" he began to rule there as a subordinate rajah under the Utkal Kings. Fearing that the elder brother's son Banamali Badajenna might attack his kingdom, Chendrasekhar Jenna left the fort of Tekkalipatana and constructed a fort named 'Chintamani fort' near the Dense forest boundary of Parlakimedi Estate. He installed Hanuman idol at the chief gate of the fort.

The 18th ruler of this dynasty Raghunath Jagadeb II ruled from 1740 A.D. to 1767 A.D. A donation granting some lands and allowing to collect shandy taxes and house taxes to give Sadabarta to Bairagees was granted to Raghunath Das who was residing in the said Hanuman Temple. This gifted plate was granted to him in 1762 A. D. It is only one plate. Its shape is like a chisel. It is $8\frac{2}{10}$ inches long $1\frac{7}{10}$ inches broad. Leaving $\frac{1}{4}$ part to the end on the front side of the plate and $\frac{1}{8}$ part on the other, the text of it had been inscribed in four lines in Telugu script. In the vacant space on the front side, the signature of the donor is to be found. The style and language of the plate do not seem to differ from the modern style and language. As the plate has been kept carefully, nowhere it is damaged. In the plate, contracted forms of the letters have been used, such as, రోజ్న instead of రోజున, గారిక్ instead of గారికి, కడ్ప instead of కడప, గ్రామాల్కు instead of గ్రామాలకు, మాన్య instead of మాన్యాలను.

Reading of the Copper plate—

Front side

1. నందనామ సం॥ ఆశ్వీజ శు ౧౦ల రోజ్ను శ్రీరఘునాధజగదేవు
2. మహారాజులుంగారు సదావర్తి హరిదాసు బావాజిగార్కి
3. వ్రాయించి దయచేసిన పట్టా మా॥ కలర్పూడి హన్మం
4. తులోవశేరీలో సదావర్తీ పొలం సంతో తోలాగడ్డపన్ను యీ

Back side

1. చౌ॥యేర్పాటు చేసి యివ్వడమయినది గనుక విరివిఫలపచ్చర్ణకు
2. ని అతితుఅభ్యాగతులకు సదావర్తి శీదాయిస్తు త్రికాలా
3. లయందు మమ్ములను కల్యాణంచేస్తు సుఖంగా శ్రీరఘునాధ
4. జీవనంచేస్తువుండేది గ్రామాల్కి యెటికొట్నం మాఫు చేసినాము.

Idea of the script :—

During the year Nandana (1762 A.D.) on Aswina Sukla Dasami day (Dasahara) Sri Raghunath Jagadeb Maharaja granted Haridas Babaji, the giver of Sadabarti with the specified lands for Sadabarti in Karlapudi, Hanumanthalova and the authority to collect taxes from shandy and houses. Realising the crops from these lands, he had to give Sadabarti to strangers, visitors and to bless us in all times. He is to live happily praying Raghunath. The impressed labour system of these villages is cancelled.

STUDIES
IN
THE HISTORY OF VIJAYANAGAR.

Sections IV and V.

BY

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Section IV

SALUVA DYNASTY:

The question how the sovereignty over the kingdom of Vijayanagar was transmitted from the line of Harihara and Bukka to Narasimha Saluva who was only a feudatory chief of a small principality called Chandragiri, is a vexed one and is difficult to solve owing to paucity of material. In the absence of definite historical information modern writers on the History of Vijayanagar are tempted to connect the broken narrative by imagining the probable trend of events; but such a narrative unchecked by salutary documentry evidence is at best unprofitable.

It is a matter of regret that only a few inscriptions dealing with the achievements of Narasimha Saluva are available: but the literary works of the age contain sober and relevant information and supply the deficiency caused by the scarcity of documentry evidences. The three chief works that present a full narrative of the History of the Saluvas are "SALUVABHYUDAYAM", "RAMABHYUDAYAM" and "JAIMINI BHARATAMU", the first two works being in the Sanskrit language, while the last is a Telugu Prabandham, written by Pillalamarri Pinveerabhadra Kavi.

EARLY HISTORY OF THE SALUVAS:

The early history of the Saluvas is interesting in that it enables us to know the close relationship that existed between the Sangama rulers and that Saluva line from which Narasimha, the founder of the second dynasty sprang up. So I shall try to give in the following pages, the pedigree of the Saluvas and the brilliant achievements of the members, as can be collected from the literary works referred to above.

The descent of the Saluva family is traced from the Moon in the puranic fashion by the poets of the age and after a few mythological names the name of the chief Gunda is given. He had his residence at Kalyani as can be inferred from the following lines in "RAMABHYUDAYAM":

गुणड देवों नृपस्तेषु गुणपौरुष भूषण:
आसीत्कल्याणि नगर मावासस्त स्य भूपते:

Once Gunda left the capital and proceeded to Ramadurgam which was ruled by a Sabara king and captured it. This victory raised him to prominence and Gunda seems to have lived during the early years of the 14th Century.

Gunda had six sons by his wife Kamaladevi-Gunda II, Madiraja, Gauta, Virahobala, Saluva Mangi, and Savitri Mangi. Of these Saluva Mangi was the greatest warrior and continued the vigorous policy of expansion, inaugurated by his father. The rising power of the Bahmani Kingdom foiled his attempt of expanding the patrimony towards the North and except the conquest of an important city in Guzrat, there is no record of any of his achievements round Kalyani. So he went southwards to make new conquests and sought the service of Kamparaya, the son of Bukka I of Vijayanagar. Thus commenced the relations between the Sangamas and the Saluvas which resulted ultimately in the replacement of the former by the latter.

As a generalissimo to the forces of Kamparaya, Saluva Mangi, took a prominent part in the southern campaigns which were organised by the King of Vijayanagar. He defeated the Sultan of Madura and restored the conquered kingdom to Sampuraya, thus earning the title (biruda) of "Sampuraya sthapanacharya". By his onward march the Chola, Kerala and Pandyan rulers fled in fear and he attacked and defeated the southern kings as a falcon ('saluva') seizes its prey. As a result of his glorious achievements, Mangi obtained the title of Saluva which was added as a cognomen by his successors to their names. The following lines in "SALUVABHYUDAYAM" describe the same:

क्रूंती तत: कोसल राज चोल
पाराड्यादि भूपेषु भयाहतेषु
शौर्योंणजित्वा युधिं शम्भु रायम्
तमप्यसौ स्थापयति स्म राज्ये ।
तत स्थापनाचार्य तथा तदादि

— — — —

तदादि सर्वें पिच साळुवेन्द्र
संज्ञां भजन्तिस्म तदीयवंश्याः

Next Saluva Mangi proceeded to Srirangam. bathed in the holy waters of the River Cauvery, and re-established the God Ranganath in a holy temple erected for the purpose. On this occasion he made extensive grants and gave an extraordinary donation of sixty thousand 'madas' (a 'mada' is equivalent to Rs 2/-) to the God. The poet of "*Jaimini Bharatam*" summarizes his glorious achievements in the following verse:

సీ. దురములో దక్షిణసురతాను నెదిరించికొనివచ్చి సంపరాయనికి నిచ్చె
సామ్రాజ్యమున నిల్పి సంపరాయస్థాపనాచార్య బిరుద విఖ్యాతిఁ గాంచె
శ్రీరంగవిభు ప్రతిష్ఠించి యాఱ్వది వేలమాడ లద్దేవునమ్మడికి నొసఁగె
మధురాసురత్రాణు మడియించి పరపక్షిసాళువ బిరుదంబు జగతి నెఱపె
....
....
సాహసంబున నుప్పొంగు సాళ్వమంగు.

A close consideration of the above brilliant exploits leads us to the inevitable conclusion that Saluva Mangi must have been the most distinguished member of the dynasty, before the accession of Saluva Narasimha. Since we have evidence that he acted as a generalissimo to Kamparaya of Vijayanagar, it may be taken that he belonged to the later part of the 14th Century. It is to be assumed that about this time, the ancestral possessions of the Saluvas slipped away by the rapidly-advancing tide of the Bahmani Sultans and the Saluva chiefs, dispossessed of their ancestral possessions, sought the services of the Rayas of Vijayanagar and remained under them as provincial viceroys. Salūva Mangi was thus the first connecting link between the imperial rulers and the collateral line of the Saluvas. From this time, it appears, the Saluvas had their headquarters at Chandragiri and governed the southern provinces of the Vijayanagar Empire.

The poet of "*Jaimini Bharatam*" described that Saluva Mangi had in turn six sons—Lingaraja, Gunda III,[5] Gauta II, Savadiraja, Hanumaraya and Mallinatha. In "*Saluvabhyudayam*" mention is made of only one son to Saluva Mangu, named Gauta II. Perhaps the poet makes no allusion to the other brothers since none of them made himself so illustrious as Gauta II.

To Gauta II were born four sons, Gunda IV, Salu Raja, Boppa Raja and Saluva Tipparaja. The eldest of the sons, Gunda IV was a great warrior, a lion in prowess as can be inferred from the following lines:

ఉ. వీరలలోన నగ్రజుఁడు విక్రమకేసరి గుండధారుణీ
ధారుఁడు దారుఁ డాతని ప్రతాపము దిక్కుల బిక్కటిల్లు
దుర్వారవిరోధి వీరనగరంబులకున్ హరుకంటిమంటలై
వైరినృపాలసైన్యవనవాటికి దావకృశానుపంటలై.

The youngest of the sons, Tipparaja seems to be a striking figure, unparalleled in valour, courage and heroism. He was so strong and powerful in his time that Devaraya II, king of Vijayanagar chose to give his sister Harima in marriage to him. It can be averred that the already existing relationship between the imperial line and the feudatory chiefs was cemented by this matrimonial alliance. Gopa, the son of Tippa acted as Governor to Tekkal a province in the empire of Vijayanagar. The following verses in "*Jaimini Bharatam*" attribute to him a series of heroic exploits by which the victor won such titles as 'Meesaraganda Kathari', Saluvapanchaghantaninada etc.

శా. ఆ బొప్పాధిపు సోదరుండు నుతజన్యశ్రీసుధాసాధహే
లాబాహాపరిరక్షణాంబునిధి వేలామేఖలాచక్రుఁడై
ప్రాబల్యంబున సాళ్వతిప్ప ధరణీపాలుండు పాలించె దా
శాబప్రీతి వహించి నిత్యవినుతక్ష్మానాధయూధంబులన్.

సీ. అమితవైభవము చే నసమానవైభవకులిశాయుధుల నద్రిగుహల కనిచె,
దోఃప్రతాపంబు చే దులితప్రతాపదావానిలాప్తుల నరణ్యముల ద్రోచె
వినుతధైర్యంబు చే విఖ్యాతధైర్యమంధానాద్రులను సముద్రముల ముంచె
ఘనకీర్తిచే సముత్కటకీర్తిచంద్రుల గడకొండ యవని చీకట్లు గలిపె

తే. గీ. నారమీసరగండ కథారిసాళ్వ
పంచఘంటానినాదాది భయదబిరుద
కాహళారావ సంపాతకంపితారి
దీప్తబలసీరిసాళువ తిప్పశౌరి.

The founder of the second dynasty in the History of Vijayanagar Saluva Narasimha was the son of Gunda IV through his wife, Mallambika. An interesting account of the birth of Narasimha, who was said to be the product of the parents' fervent prayers and devotion to God Narasimha at Ahobalam, is given in the following lines, taken from "*Ramabhyudayam*", a work written in Sanskrit.

— — — — गुराडय भूपतिः

मल्लाम्बिका महाभागा तस्यासीत्सहचारिणी । ततः कदाचिदेकान्ते सुगुराडयमहीपतिः

चिन्तामनं तामतनोत् सन्तानाप्ति विलंबनात् अनर्पिताग्नि सवनमलक्षित पथं नभः

अनु द्रुतेन्दु मंभोधि मपुत्रं मांप्रचक्षते । अन्याहणाद्विमुक्तोऽयं यदि राज्यसुखायमे । सुखोदर्क मिदं कर्तुं सुप्रसन्नो हरिःप्रभुः । इतिचिन्ता परोध्यात्वा नृहरिंकुलदेवतं । स तया ससहचारिएया तपःकुरुतदुश्चरम् । तपसा तेन सन्तुष्टस्तस्य स्वप्नेपुरोऽभत् । अहोबल नृसिंहस्तमब्रवीदद्भुतंवचः । तवास्तु तनयो वत्स सर्वोर्वी चक्रनायकः । इत्युदीर्यवचो भक्त्या हर्षि तस्यास्यभूपतेः । अहोबलनृसिंहोऽयं मधितांतर्द यानिधिः । अथ स्वप्नावसाने ऽसावानंदामृतंतुंदिलः । हरिप्रसादमाचष्ट देव्यादर्शित कौतुकः । तथा गुराडय भूभर्तु स्तनयोऽभूत्ततः फलात् । नानागुण गणस्तस्यां नरसिंह इतिश्रुतः ॥

The 'kavya' further describes that Gunda brought up his son with tender care and affection, got him educated in Sanskrit and other languages by first-rate scholars, and having installed him in his position retired into the forest to spend the evening of his life in contemplation of the Divine. Narasimha succeeded his father as Governor of Chandragiri. From the time of his accession to power, Narasimha exhibited his prowess and valour in accomplishing the formidable task of consolidating his dominions, and putting down his enemies.

The achievements of Narasimha were enthusiastically celebrated by the Sanskrit poets. His first expedition was against Kapileswar the Gajapati ruler of Orissa, who in conjunction with the Bahmani Sultan, proved to be a menace to the peace of the Vijayanagar kingdom. Narasimha defeated the ruler of Orissa, forced him to accept the terms of peace which he dictated, and then returned to his capital.

SOUTHERN CAMPAIGNS:

After the humiliation of the Gajapati ruler, Narasimha turned his attention to the conquest of the South. Leaving Chandragiri, he proceeded to Chidambaram, where he worshipped God Pundarikaksha. Next he passed into the Chola country, whose ruler offered immediate submission without risking a fight with the conqueror. He marched to Kumbakona, worshipped the God and bent his course to Srirangam.

Here he bathed in the holy waters of the Cauvery, worshipped the God, who was re-instated in the temple by his illustrious ancestor Saluva Mangu. He made a number of grants and benefactions to the God and to the Brahmins. Narasimha then marched into the Pandyan kingdom, brought him under submission, and also exacted a heavy tribute from him. Narasimha proceeded to Rameswaram, and while he was busily engaged here in subduing the country extreme south to it, the Ceylonese king who was a Jain by religion, sent a respectful embassy, offering his submission to the Saluva conqueror.

Narasimha marched with his forces through the north-west coast and wended his course into Anantasayanam (Trivandrum) which was inhabited by some forest tribes. Having defeated all the Sabara chiefs, he entered Nagamandala. A number of hill-forts, Bonagiri, Gingi, and Kongudharapuri were captured and the ruling chiefs were reduced to submission.

It is clear that his invasions were but passing raids and not permanent conquests. The invader was content to receive homage from the vanquished chiefs and to bring back a vast golden treasure to his capital Chandragiri. As a result of his brilliant exploits, his ancestral possessions were vastly improved in size and dignity to such a pitch that they had never attained under his predecessors. His glorious conquest won for him such titles as Meesaragandakathari, Dharavaraha, Chauhattamalla etc.

The above account of Narasimha's glorious achievements is taken from a Sanskrit work "*Saluvabhyudayam*" written by Rajanatha Dindima. As the poet enjoyed the lavish patronage of his lord, Narasimha, the work is marred by high-flown eulogies and epic embellishments; but sober historical facts can be distinguished from the exaggerated passages in the work.

EARLY RELATIONSHIP BETWEEN THE SANGAMAS AND THE SALUVAS :

The foregoing account brings forth the relationship that existed between the Sangamas and the Saluvas. At the outset it appears that the early Saluvas were chieftains and rulers enjoying a principality of modest dimensions. The rising tide of the Bahmani power checked their efforts to expand and to consolidate their territory. At last Saluva Mangi, a young adventurous hero sought service under Kamparaya, the ruler of Vijayanagar and performed a series of heroic deeds by which he gained much distinction and fame. He was appointed Governor of Chandragiri, a province in the Vijayanagar

Empire. During the time of Deva Raya II, the Saluvas were so strong and powerful that a grandson of Saluva Mangu, Saluva Tippa married Harima, the sister of Deva Raya II. As the Sangama rulers became weaker and weaker, the Saluvas grew stronger and stronger, till at last Narasimha Saluva, the most distinguished member of the dynasty, rose from the rank of a general to supreme power, deposed the last imbecile representative of the line of Harihara and Bukka, and himself ascended the throne.

Neither the literary sources nor the epigraphical records throw any considerable light on this period of transition in the History of Vijayanagar. The exact circumstances that led to the usurpation of Narasimha Saluva cannot be stated with any amount of definiteness or precision. Modern writers of the History of Vijayanagar state that the Empire was in a disintegrated condition, torn by disputes and conflicts of succession among the royal princes and that violent shocks and convulsions took place by which the Empire underwent utter decomposition. To check the disruptive tendencies within and the disintegrating shocks from the enemy without, the Empire wanted a man of exceptional ability at the helm of government to steer the ship of state. Under such circumstances Narasimha ascended the throne and founded a new dynasty.

Dr. Krishnaswamy Iyengar writes in his *Little known Chapter of the History of Vijayanagar*, that Narasimha's purpose in usurping the throne was not personal aggrandizement, but the perpetuation of the Empire and that Saluva Narasimha 'took upon himself the responsibility not from unworthy motives of personal greed or mere dynastic ambition.' The learned Doctor seems to have drawn his conclusion more from the realms of imagination than from salutary documentary or literary evidences. There is no proof that Narasimha Saluva was led by such generous and noble motives in assuming the power. If it is supposed that the Saluva ruler took upon himself the responsibilities for the noble purpose of preserving the Empire from dismemberment, then one is naturally led to believe that he should have kept the legal heir on the throne of Vijayanagar and carried on the administration as a regent just as his faithful general, Narasa Naik, had carried the administration, placing his lord's son Immadi Narasimha on the throne till the day of his death in 1505 A. D. The manner of his usurpation and the forcible acquisition of the throne, as can be deduced from the following inscription, raise suspicions in the mind of an impartial reader that Narasimha Saluva was actuated by motives of personal greed and dynastic ambition.

14016

गुणाम्बु धेर्गुरुडविभो स्ततोऽभून्मल्लां बिकायां महनीय कीर्तिः
नृसिंहरायोऽयमहोबल श्री नृसिंहदेवस्य वरप्रसादात् ।
मीसर गरुड कठारी साळुव धरणी वराह बिरुदाङ्कः ।
यः खड्गैक सहायस्सर्वान्निर्जित्य सार्वभौमोऽभूत् ।
असीद्धरावराहोयः स्वलब्धेरुद्धरन् धरामू ।
साळुवःशतृ संघात पक्षि घातं निहत्यच ।

(Epigraphica Indica Vol. 7, P. 74.)

Whatever might be the events that led to the ascendancy of Saluva Narasimha to the throne of Vijayanagar, it is certain that the administration of Vijayanagar Empire was transmitted either in 1485 or in 1486 A. D. to the Saluva ruler. He ruled as emperor for a period of about seven years. Nuniz's term of 44 years for his reign seems to include in it the whole term of his career, first as ruler of Chandragiri and then as the emperor of Chandragiri. The Saluva emperor died either at the end of 1492 A. D. or at the beginning of the next year, leaving his young son, Immadi Narasimha to the care of his faithful general, Narasa Naik, a Tuluva chieftain, who acted as protege to his master's son.

IMMADI NARASIMHA, 1493-1505 A. D. The Devulapalli Grant, issued in the Saka year 1427 (1505 A. D.) shows that Immadi Narasimha was the son and successor of Saluva Narasimha and that he was the reigning monarch till that year.

गुणाम्बुधेर्गुरुडविभोस्ततोऽभूत् मल्लाम्बिकायां महनियकीर्तिः
नृसिंहरायोयमहोबल श्री नृसिंहदेवस्य वरप्रसादात्

— — — — —

नृसिंहरायस्य तनयो विनयोज्ज्वलः इम्मडि श्रीनृसिंहेन्द्रः
शाकाब्दे परिसंख्याते गिरिनेत्र युगेंदुभिः (S. S. 1427 = 1505 A. D.)
ग्रामंदेवुल पल्याख्य सहिरण्य पयो धारापूर्वकं दत्तवान्ध्रुवम् ।

(Epigraphica Indica, Vol. 7, P. 74.)

The Epigraphist Report of 1909 mentions that Immadi Narasimha was also known as Dharma Raya; for he styled in this name with his usual titles in a Tirupattur Inscription of the Madura District dated S. S. 1421 (1499 A. D.)

With the death of Immadi Narasimha the Saluva line became extinct.

Section V

THE TULUVA DYNASTY:

Sources: After the death of Immadi Narasimha, the Empire of Vijayanagar was transmitted to a new line of rulers who belonged to the Tuluva Dynasty. Very little is known of the early history and the pedigree of the Tuluvas. *Varahapuranam*, *Manucharitra*, and *Parijatapaharanam* are the three chief literary works of the age which contain an account of the lineage of the Tuluvas. At present, however, we may safely say something about a few of them, because we possess their names and a little of their history from the pen of Krishnadeva Raya, the mos illustrious representative of the Tuluva Dynasty. In addition to these literary works, considerable light is thrown by the inscriptions issued by the members of the Dynasty. An account of the relations between the Hindu Emperors and the Mohammedan Sultans can, however, be obtained from Ferishta's Chronicle.

Relations between the Saluvas and the Tuluvas: Before I attempt to give a connected narrative of the Tuluva ancestry, one false theory about the relationship of the Tuluvas with the Saluvas may be criticised. Some writers of the History of Vijayanagar endeavoured to prove that the Tuluvas and the Saluvas were members of one and the same dynasty, and that Timma, the grandfather of Tuluva Narasa was the same as the brother of Saluva Narasimha. No doubt, Saluva Narasimha had a brother with the name of Timma; but it is beyond one's comprehension to assume that both these were one and the same on the simple ground that both bore the name of Timma. If really there existed some relationship between Saluva Narasinga and Tuluva Timma, it would have been mentioned by the authors of Varahapurana and Manucharitra. In fact, we have there an unequivocal assertion that Iswara and Narasimha were the commanders-in-chief of Saluva Narasinga and no more. If Krishna Deva Raya was the lineal descendant of Saluva Timma and was connected with his predecessors who occupied the throne of Vijayanagar, he would gladly have traced his descent from them without entering into mythology, after mentioning only three of his ancestors. Moreover, the court-poets of Krishna Deva Raya also described the usual genealogy of the Puranic character, tracing the descent from the moon to Yayati. These facts, based on authentic literary evidence, demonstrate the untenability of the theory of the Saluva-Tuluva relationship, which is put forward by some learned scholars. Until more light is thrown by very powerful evidence upon this point, there can be but one version. The Tuluvas belonged to a class of bold adventurers who by their prowess, pushed themselves forward and helped their posterity in ascending to the highest summits of power and influence.

The Tuluva pedigree: The literary works describe that the Tuluvas belonged to the lunar race and trace their descent from the Moon to Yayati. The sons of Yayati were called Yadu Turvasas of whom the descendants of Turvasa were known as Tuluvas.

తే. గీ. వానివంశంబు తుళువాన్వవాయమయ్యె
నందుఁ బెక్కండ్రు నృపు లుదయంబునొంది
నిఖిలభువనాభిపూర్ణనిర్ణిద్రకీర్తి
నధికులైరి తదీయాన్వయమునఁ బుట్టి.

Manucharitra, Verse 22 Canto.

The first historical figure of the Tuluva family as can be judged from the available evidences, is Timma. He seems to be a chief of exceptional abilities and a man of great valour and prowess. To his credit were added the conquests of Maharastra, Lata, Gandhara and other countries. His wife was Devaki to whom were born to sons— Iswara and Timma.

Isvara was a strong warrior and acted as a generalissimo to the forces of Saluva Narasimha, probably when the latter was in the position of a feudatory chief of Chandragiri. Isvara won the favour of Saluva Narasimha and the achievemets ascribed to him in *Varaha-puranam,* were deeds of valour which he did to gratify his master. To Isvara' was given the credit of the conquest of the following places which are situated in the east coast districts of Krishna and Nellore:

1. Udayagiri (in Nellore District)
2. Huttari
3. Gandikota
4. Penukonda
5. Bangalore
6. Kovela Nellore
7. Kundani
8. Goduguchinta
9. Bagur
10. Narugonda
11. Amur
12. Seringapatam

In addition to the above deeds of valour, Isvara invaded Bedandakota (Bidor) and defeated the Mohammedan cavalry at a place called Kandukuri, where he won a signal victory.

Isvara had two wives, Gauramba and Bukkamba and Narasimha was born to Bukkamba. He was the favourite son of his father and was so trained in the art of generalship and command of armies

that he was readily called to occupy the position of commander-in-chief of the imperial armies of Saluva Narasinga immediately after his father's death. He rose into power very soon and began to wield the state affairs of the empire, almost superseding the nominal monarch. He preserved the empire from disruption by putting down internal rebellions on one hand and by repelling the Mohammedan invasions on the other. The following lines describe Tuluva Narasimha's brilliant achievements :—

चेरं चोळंच पाण्ड्यं तमपिच मथुरावल्लभं मानभूषं
वीर्योदग्रं तुरुष्कं गजपतिनृपतिं चापि जित्वा तदन्यान्
ख्यातः क्षोणीपतीनां स्रजमिव शिरसां शासनं योव्यतानीत्

Till the day of his death, Tuluva Narasimha seems never to have become crowned king of Vijayanagar. No doubt he was the *de facto* ruler; but Immadi Narasimha, son of Saluva Narasimha was allowed to continue as *de jure* monarch till 1505 A. D., when he appears to have died.

Tuluva Narasimha had two wives-Tippamba and Nagambika by whom he had Vira Narasimha and Krishna Deva Raya respectively. The Saluva king seems to have died during the time of Vira Narasimha, who styled himself as crowned monarch of the Vijayanagar Empire.

After the death of Vira Narasimha, his brother Krishna Deva Raya succeeded him as the king of Vijayanagar. He was the most powerful monarch and expanded the boundaries of the empire on the northern side by regaining the lost provinces from the Mohammedan. He obtained signal victories not only over the Mohammedan Sultans but also over the Gajapati ruler. His empire extended from the river Krishna on the north to Cape Comorin in the south. It stands to the credit of this illustrious monarch that he built a great empire in the south of India and stemmed the tide of Mohammedan aggression, which was rapidly advancing from the north to the south. He was a versatile genius and was a patron of learning. Himself a remarkable scholar in Sanskrit and Telugu Languages, he had a galaxy of celebrated poets in his court-Allasani Peddana (the Grandsire of Telugu Poetry), Timmana, Ramabhadra etc. In short, the literary firmament of Krishna Deva Raya's day shone with many brilliant stars of whom he was himself a conspicuous one.

It is not the object of the 'Studies' to dwell at length on the events of his reign, which can be found in a connected narrative almost in every text-book of the History of India.

Krishna Deva Raya had no sons. After his death, his brother Atchyuta Deva Raya succeeded him as king of Vijayanagar. It appears from the following inscription that Narasa Nayak had three wives, Tippa Devi, Nagala Devi and Obambika Devi—Veera Narasimha and Krishna Deva Raya were born to Tippa Devi and Nagala Devi respectively, while to the third were born Ranga Raya and Atchyuta Deva Raya.

तिप्पाजी नागलादेव्योः कौसल्या श्री सुमित्रयोः । देव्योरिव नृसिंहेन्द्रा त्तस्मात्पङ्क्तिरथादिव । वीरौ विनयिनौ रामलक्ष्मणाविव नंदनौ । ज्ञातौ वीरनृसिंहेन्द्र कृष्ण राय महीपती । रङ्गक्षितीन्द्राच्यु तदेवरायौ रक्षाधुरीणा विवरामकृष्णौ, ओबाम्बिकायां नरस क्षितीन्द्रा वुभावभूतां नरकेन्द्र शौर्यौ॥

(Epigraphica Indica Vol. 9, P. 332)

It appears that Ranga Raya, brother of Atchyuta Raya died leaving a young son behind him. He was Sadasiva Raya, whose cause was supported by Rama Raja, the son-in-law of Krishna Deva Raya, at the time of the accession of Atchyuta; but Rama Raja's attempts to place the young boy on the throne of Vijayanagar, keeping the entire power in his hands were futile on account of the strong influence exercised by Atchyuta and other great and wealthy nobles of whom Salaka Timmayya was the foremost.

Writers of the History of Vijayanagar including Sewell, are of opinion that after the death of Atchyuta, Sadasiva was installed on the throne of Vijayanagar; but the following lines taken from a Sasana issued by Sadasiva, gives an unchallengable evidence that Atchyuta was succeeded by his son, Venkata Raya, who ruled the Empire for a short time and was snatched away prematurely by death.

क्षितिप्रतिष्ठापित कीर्तिदेहे प्राप्तेपदं वैष्णाव मच्युतेन्द्रे ।
अध्यस्य भद्रासन मस्यसूनुः वीरो बभो वेङ्कट देवरायः ।
प्रशस्य राज्यं प्रसवास्त्र रूपे विद्वन्निधौ वेङ्कटरायभूपे ।
अभागधेया दचिरात्प्रजानां आखराडलावास मथाधिरूढे ॥

(Epigraphica Indica, Vol. 4, P. 1.)

It is interesting to note that almost all the writers of the History of Vijayanagar missed to note the short reign of Venkata Raya, which took place between the reigns of Atchyuta Dev Raya and

Sadasiva. After the death of Venkata Raya a contest took place for succession. Salaka Timmayya, the uncle of the deceased king, grew sufficiently powerful to oppose Rama Raja who endeavoured to set up young Sadasiva on the throne of Vijayanagar. Salaka Timmayya, no doubt, presented a stout opposition to Rama Raja and made strenuous attempts to become the Emperor of Vijayanagar ; but his attempts were frustrated by the superior ability and sagacity of Rama Raja who fled to Penukonda, won the support of some powerful nobles, invaded Vijayanagar, seized and killed the usurper, Salaka Timmayya. Sadasiva was then restored to the throne of Vijayanagar. The establishment of a young boy on the throne of Vijayanagar in the very teeth of opposition was no mean achievement on the part of Rama Raja, who may be said without any exaggeration to have revived the glories of the empire as they were in the days of Krisnna Deva Raya. Had Rama Raja not shown his strong arm and set aside the stout opposition of Salaka Timmayya, the Empire would have been torn to disintegration, and the Empire would have been transmitted from the hands of the Tuluvas to another dynasty. In placing the imbecile prince Sadasiva on the throne of Vijayanagar, Rama Raja may be said to have laid the foundations of a new dynasty, which was destined to restore the fallen fortunes of the Empire.

तिम्माम्बा वरगर्भ.मौक्तिकमणी रङ्गक्षितीन्द्रात्मजः
त्तत्वालंकरणेन पातित महाकर्णाटराज्यश्रिया
शौर्यौदार्य दयावता स्वभगिनी भर्त्ता जगत्तायिना
रामक्ष्मापतिना प्यमात्यतिलकैः क्लसाभिषेक क्रमः
श्री विद्या नगरी ललामनि महासाम्राज्य सिंहासने

— — — —

सर्वां पालयते सदाशिव महारायश्चिराय क्षमाम् ॥

(Epigraphica Indica Vol. 3. P. 334)

The word स्वभगिनी भर्ता clearly indicates that the saviour of Sadasiva was the son-in-law of Krishna Deva Raya. Nominally Sadasiva was the reigning Emperor of Vijayanagar and for all purposes Rama Raja was the *de facto* ruler and conducted the entire administration with much vigour and efficiency. The following lines describe the nature of his strong rule:—

यस्मिन् प्रशासति महीम् जगदेक वीरे
भङ्गोनदीषु पतगेषु च पक्षपातः
वल्लीषु पल्लव रुचिर्वनितारतेषु
नीवी विमोचनम भून्नियतं प्रजानाम् ॥
सत्यानुरक्तेऽरिदरावहेऽस्मिन्
सम्पन्नके संभृत सर्व लोके
श्रीराम राजे— — — (Epigraphica Indica Vol. 9. 338 Page.)

Rama Raja was a distinguished member of the Araviti dynasty. He had a number of powerful brothers who shaped the fortunes of the Vijayanagar Empire in a manner calculated to produce striking results. The ancestors of Rama Raja, their achievements, and the fall of Vijayanagar will be dealt with in the last section of the studies.

(to be continued)

THAKURDIYA COPPER CHARTER
OF
MAHA PRAVARARAJA OF SARABHAPUR FAMILY.

BY

L. P. Pāndeya Sarmā.

On 10-2-32 I was informed about this charter by Mr. Rama Datt Upadhyaya—a member of our Society before whom it was produced for decipherment by the head-man of Thakurdiyā—a village in the Sarangarh State about 14 miles from my place Bālpur. I lost no time to address the Sarangarh State authorities, who had no knowledge of this find, to take steps to acquire the document and to kindly forward it to the Mahā Kōsala Historical Society for being deciphered. On 5-3-32 the charter consisting of three copper plates, strung on a ring of the same metal, having the circular Gajalakshmi seal came to my hands. The plates, ring and seal are in all respects similar to those of the Arang Charter of Mahā Sudevaraja discovered by us in 1929 at Arang, Dist. Raipur C.P.

The characters are the *box-headed* variety of Central India alphabet, identical with those of Vākātaka Charters belonging to Prabhavati Gupta and her son Pravararāja II. The age of our present document and of other charters referred to in this note, is about 500 A.D.

Although a silver coin of *Śri Prasannamātra** grand-father of Mahā Sudevaraja of Śarabhpur Family, was recovered by us a few years ago from the bed of the *Mandh* river, a tributary of the Mahānadi, there was no evidence to ascertain what relations existed between Mahā Sudevaraja, Mahājayarāja and Mānamātra. Our two discoveries of partly damaged Śripur Plates and the Thakurdiyā copper charter, have enabled us to frame an authoritative genealogy of Śarabhpur kings, which in the light of these inscriptions stands as follows:—

* Refer to my paper. 'A silver coin of King Prasannamatra'. Journal of the Andhra H. R. Society, Vol. IV, Parts 3 & 4, Page 195.

ŚRI PRASANNAMĀTRA
one silver coin bearing the name श्रीप्रसन्न मात्र
in box-headed characters is in our Society's possession.
(see plate No. 6)

Mānamātra
(No document of this king has yet come to light)

Mahājayarāja
Two copper charters have been found at Śripur & Arang respectively.

Mahā Sudevarāja
Four copper charters of this king have been found—all in the Raipur Dist. C.P.

Mahā Pravararāja
Our present charter refers to this king whose name was almost unknown before the discovery of the plates.

The Thakurdiya plates and seal supply us with two new names:—(I) Mahā Pravararāja—the donor and (II) his father—*Mānamātra*. To quote the legend on the seal:—

मानमात्र सुतस्येदं स्वभुजोपार्जिताक्षितेः
श्रीमत्प्रवर राजस्य शासनं शत्रु-नाशनम् ।

(Plate No. 4)

The legend on the Gajalakshmi seal found with the partly damaged Śripur plates of Mahasudevarāja, reads:—

प्रसन्न–तनयस्येदं विक्रमाक्रान्त विद्विषः
श्रीमतो जय राजस्य शासनं रिपुशासनम् ॥

(Plate No. 5)

The above Sloka proves it beyond doubt that Jayaraja (Mahā-Jayaraja)'s father was प्रसन्नमात्र who is stated to be the grand father of Mahā Sudevarāja, as the legend of the seal of the Khariyar charter has.

प्रसन्नार्णव सम्भूत मानमात्रेन्दु जन्मनः ॥
श्रीमत्सुदेवराजस्य स्थिरं जगति शासनम् ॥

From the above it is evident that प्रसन्नमात्र had two sons:—
(१) मानमात्र (२) जयराज । and मानमात्र like his father had two sons
(१) महासुदेव (२) महाप्रवर राज ॥

The Thakurdiya charter records its issue from Sripur and confirms the supposition that the Sarabhapur Family had connection with the Mahā Kosala Kingdom, although the exact location and identification of their capital, *Sarabhapur* still remains uncertain.

Dr. Sten Konow tried to identify it with Sarabhavaram in the Godavari Dist. Rai Bahadur Dr. Hiralal considered it to be a new name imposed on Sripur by the victor in honor of his victory. I myself press the claim of '*Sarapgarh*' in the Gangapur feudatory state. The late Dr. Rajendralal Mitter was in favour of identifying शरभ पुर with the present Sambalpur town (in Orissa) on the Mahanadi.

It is to be noted that not a single *stone-inscription* of Sarabhapur kings has yet come to light.

Before concluding I reproduce the 1st four lines from the 1st plate (2nd side)

Line 1. ॐ स्वामी श्री पुराद्विक्रमोपनत सामन्तमकुट चूडामणि प्रभाप्र

Line 2. सेकाम्बुधौत पाद युगलो रिपुविलासिनीसीमन्तोद्धरण हेतु

Line 3. र्व्वसुवसुधा गो दः परम भागवतो माता पितृ पादानुध्यातः

Line 4. श्रीमहाप्रवर राजः तुडाराष्ट्रिय षाढके प्रति वासिनःसमाज्ञापयति + +

(Refer to Plates I & II)

In form and style this charter is similar to other charters of this family except the proper names of donor, donee, village and district. The village granted was षाढक in तुडाराष्ट्र. This साढ़क may be साढर, 10 miles from Sarangarh town and तुड़ा may be the तुरा or तोरा village in the same state.

The donee was one भ क पुरन्दर स्वामी वाजसनेय of पराशर gotra‡. It is to be noted that the grantees mentioned in the records of the Sarabhapur kings are all स्वामी as the chart attached to this paper will clearly show along with other details.

‡ Plate No. 3.

The charters of the Sarabhapur Family supply no clue to determine to what race the kings belonged and over what part of India, they held sway. Like Mahā Siva Tivararāja (Somavamsi), they don't describe themselves as "कोसलाधिपतिः" or like Mahābhavagupta —as परमभट्टारक महाराजाधिराज सोमकुलतिलकः त्रिलिङ्गाधिपतिः It is, therefore, difficult to say whether they ruled over महाकोसल or त्रिलिङ्ग or चेदि and whether they were सोमवंशी's or सूर्यवंशी's. We are equally in the dark about their ancestral home.

The Thakurdiya plates were made available to the Mahā Kosala Historical Society through the courtesy of Raja Bahadur Jawahir Singh, Ruling Chief Sarangarh Feudatory State to whom our gratitude is due. (T.E.)

THAKURDIYA COPPER-CHARTER OF MAHA PRAVARARAJA

A Chart showing details of the Charters of the Sarabhapur Kings.

Reference:—Inscriptions in C. P.'s & Berar by Rai Bahadur Dr. Harilal, D. Lit.

Serial No.	Find-spot	Place of issue	Donor	Names of Donees	Village granted	District where the village was included	Engraver	Year of issue	when discovered.
I	Thakurdiya Sarangarh State Dist. Raipur C. P.	श्रीपुर	(I) Mahā Pravara rāja	भट्टक पुरन्दर स्वामी (वाजसनेय) of पराशरगोत्र कौशिकस गोत्र	षाढ़क may be साढ़र in Sarangarh state	तुडाराग may be तुरा or तोरा village in साढ़र	शीक शिङ्ग	3rd regnal year	1932.
II	Sarangarh State Dist. Raipur C. P.	शरभपुर	(II) Mahā Sudeva rāja	१ त्रिसहस्र विद्यभास्पुर स्वामी २ प्रभाकरस्वामी ३ बब्बीरि स्वामी ४ बोट स्वामी ५ दत्तस्वामी ६ विष्णु स्वामी ७ फल्गु स्वामी ८ कीर्ति स्वामी ९ शङ्करस्वामी (Nine Brahmins)	चुलन्दारक not yet identified	तुन्दारक (भुक्ति)	name not available as the 3rd plate is missing	not available as the 3rd plate is missing	About 1880.
III	Sripur Dist. Raipur C. P.	शरभपुर	Mahā Sudeva rāja The seal bears the name of ज़यराज Through पूर्वनन्त्रशद	कारणीक कन्वीप्पस्वामी of पाराशरगोत्र	name not available due to the plate having broken	name not available due to the plate having broken	द्रोण शिङ्ग	7th year of महासुदेव	1929.
IV	Khariyār Dist. Raipur C. P.	शरभपुर	Mahā Sudeva rāja	विष्णु स्वामी (वाजसनेय) of कौशिकस गोत्र	नवन्नक near शाम्बिलक नवन्नक is नन्हा near Khariyar, where the plates were discovered	क्षिति मराडहार not yet identified	द्रोण शिङ्ग	2nd year of Mahasude-va's reign	About 1882.
V	Arang Dist. Raipur C. P.	शरभपुर	महासुदेव राज Through तिहार भोगिल	१ कान्व वाजसनेय यज्ञस्वामी २ वाशिष्ठ स्वामी ३ मध्यन्दिन गोल स्वामी ४ वट दामोदर स्वामी ५ राम स्वामी ६ पञ्चालि स्वामी (दीक्षित)	शिविलिङ्गक not yet indentified	त्रिसङ्ग (भुक्ति) not yet identified	द्रोण शिङ्ग	5th year of महासुदेव	1929.
VI	Raipur Dist. Raipur C. P.	शरभपुर	महासुदेव राज Seal bears the name जयराज	Through सवितृ स्वामी to his sons-in-law नागवत्स स्वामी and बन्धुवत्स स्वामी।	श्रीसाहिका present Sirsāhi village in Baloda Bazar Tahsil	पूर्व राष्ट्र (Eastern country)	द्रोण शिङ्ग	10th year of महासुदेव साधहि:ऽ	About 1885.
VII	Arang Raipur C. P.	शरभपुर	(III) महा जयराज	ब्रह्मदेव स्वामी (वाजसनेय) of कौण्डिन्यस गोत्र	पमवा present Parmgarh village in Bilaspur Dist.	पूर्व राष्ट्र (Eastern country)	अचल शिङ्ग	5th year of महाजयराज़	About 1896.

LIST OF EXCHANGES.

1. Aryan Path, 51 Esplanade Road, Bombay.
2. *Andhra Sahitya Parishat Patrika*, Cocanada.
3. *Archiv Orientalni*, Prague, Czechoslovakia.
4. Asia Major, Ballygunje, Calcutta.
5. *Bangiya Sahitya Parishat Patrika*, Calcutta.
6. *Bharati.*
7. *Bharata Dharma*, Adyar, Madras.
8. Bulletin of the Museum of Fine Arts, Boston, U.S.A.
9. Travancore Archaeological Series.
10. *Deutschen Morgenlandischen Gesselschaft*, Haale (Saale), Germany.
11. Educational Review, Mount Road, Madras.
12. *Epigraphia Indica*, Calcutta.
13. *Epigraphia Indo-Moslemica*, Calcutta.
14. Journal of the Academy of Philosophy and Relegion Poona.
15. *Griha Lakshmi.*
16. Indian Journal of Economics, University of Allahabad.
17. Indian Historical Quarterly.
18. *Jaina Gazette.*
19. Journal and Proceedings of the Asiatic Society of Bengal, Calcutta.
20. Journal of the Anthropological Society, Bombay.
21. Journal of the Bihar & Orissa Research Society, Patna.
22. Journal of Indian History.
23. Journal of the Bom. Br. of the Royal Asiatic Society.
24. Journal of the Historical Society, Exchange Building, Sprott Road, Bombay.
25. Journal of Letters, Calcutta University, Calcutta.
26. Journal of Oriental Research, Vepery, Madras.
27. Journal of the K. R. Cama Oriental Institute
28. Journal of the Geographical Association, Madras.
29. Journal of the Urusvati Himalaya Research Institute. Rœrich Museum.

20\. Journal of the United Provinces Research Society.

31. Journal of the Assam Research Society.
32. Journal of the Bombay University, Bombay.
33. *Karnatuka Sahitya Parishat Patrika*, Bangalore.
34. *Man in India*, Ranchi, Bihar.
35. Bulletin of the Ramavarma Research Institute, Trichur.
36. Journal of the Royal Asiatic Society, Ceylon Branch, Colombo.
37. *Maha Bodhi.*
38. Modern Review.
39. Mysore Economic Journal.
40. Le Monde Oriental, Upsala, Norway.
41. Philosophical Quarterly, Amalner, East Khandesh,

42. Papers of the Kerala Society, Trivandrum, Travancore.
43. Quarterly Journal of the Mythic Society, Bangalore
44. Shrine of Wisdom.
45. *Journal of Sanscrit Sahitya Parishat. Calcutta,*
46. Report of the Mysore Arch, Researches, Mysore.
47. Indologica-Pragnesia, Prague.
48. Karnatak Historical Society Journal, Dharwar.
49. South Indian Inscriptions, Hermitage, Luz, Madras
40. An Rep. of A. A. Sup. for Ep. S. Circle, Nungambakam, Madras.
51. An Rep. of Arch. Survey, Calcutta.
52. ,, Memoirs, Calcutta.

Publications from

53. Archælogical Department of the Nizam's Govt. Hydrabad (Deccan)
54. Archæological Department of the Government of Mysore, Mysore.
55. Archæological Department, Djawa (Java)
56. Smithsonian Society, Washington, U. S. A.
57. Kern Institute, Lieden, Holland.
58. Bhandarkar Oriental Research Institute, Poona
59. *Bharata Itihasa Samsodhaka Mandali*, 314, Sadashivpet, Poona.
50. Gækwad's Oriental Institute, Baroda.
61. Superintendent, Government Museum, Egmore, Madras.
62. Superintendent, *Musie Guimet*, Paris.
63. Superintendent, Department of Archæology, Gwalior.
64. *Academy des Beaux-arts.* Institute de France, Paris
65. Records of Fort St. George & Fort St. David.
66. Journal af the Annamalai University.
67. Indian Culture.
68. Calcutta Oriental Journal.
69. Prabuddha Carnatak.
70. Bibliographic Buddhi Que.
71. *Publications* of the Varendra Research Society Razshahi.
72. Prachina Karnataka.
73. *Publications* of the Mysore Oriental Library.
74. The Sacred Books of the Jainas.
75. Bangiya Sahitya Parishat Patrika.
76. India and the World.
77. *Publications* of the Archælogical dept. of Travancore.
78. Nagari Pracharini Patrika, Benares.
79. Triveni, Madras.

Telugu Publications of the Society.

(1) Raja Raja Sanchika—Rs. 5 Nett. Reduced to Rs. 4-0-0 Nett.
(2) Kalinga Sanchika—Rs. 7-8-0 Nett. ,, Rs. 6-8-0
(3) Kakatiya Sanchika (in the Press)

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